848

the younger brother of the deceased, whom the widow is supposed to marry, 3) from a master and a servant woman or slave. In such cases the child is not considered kharami, but nikokhsiz, i. e., born without a wedding, outside wedlock, and remains a member of the family, is not despised, and even inherits on an equal basis with the other children.

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It is said by the baksy (sorcerer) Aike, of the Kurama uyezd, 754 that when a woman in labor cannot give birth (balany bittirmeydi) or is giving birth improperly (egri), the sorcerer calls in the spirit Nurperi and others to give her more strength. According to the evidence of E. A. Aleksandrov, during birth they always send for a sorcerer, if there is one in the neighborhood.

844 When the moment arrives for the delivery of the child, one woman takes the woman in labor in her arms, placing her knees to the latter's spine, and presses her stomach. The woman in labor says: Press, press! (tart, tart). If the woman's strength is not great enough, a dzhigit /rider/ takes her place. Levshin says that everyone entering the tent during this event is supposed to give the woman in labor a skirt and say: Go out (chyk). According to Torgai this is not done. /98/ When the afterbirth (ui or dzho!das) does not appear soon after the birth of the child, a woman takes a pestle from a mortar (kelesab) and starts to pound the ground in the courtyard. She asks: Has it come out? (tusti me). The women inside the tent answer three times: It came out! (tusti).

Neighbors who know of the confinement do not enter the tent, but anyone who enters accidently, man or woman say: It is born, it is born (tuar, tuar), and must tear half his clothing (itegin yirtady), to make the labor easier. When the woman in labor is in great pain, they [845] assume that the child is in reverse position (ters kel'di). Then one woman lifts the woman in labor with the legs up, asking one of the old women: Is it straight or reversed? (ong ba terebe). The latter answers three times: straight (ong). After this the woman in labor is put back on the ground.

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An hour after the delivery, when the woman who has given birth is bleeding, she is sometimes being pressed down (basady) by the wood demon (albasty) Martu. (1) Martu will cause her death if a man or a

1. Martu never frightens men.